

THE SOCIAL REVOLUTIONIST;

A MEDIUM

FOR THE FREE DISCUSSION OF GENERAL PRINCIPLES
AND PRACTICAL MEASURES,

PERTAINING TO

HUMAN PROGRESS

AND GENERAL WELL-BEING.

THE CAUSE OF TRUTH IS BEST PROMOTED BY FREE INQUIRY. ERROR
ALONE FEARS INVESTIGATION.

**JOHN PATTERSON, RESIDENT EDITOR; WILLIAM DENTON, CORRESPOND-
ING EDITOR.**

CONTRIBUTORS.—Amos Gilbert, Alfred Cridge, Mrs. Anne D. Cridge, Wm. McDiarmid, T. P. Wright,
L. A. Hine, J. H. Cook, J. W. Townner, J. P. Lasley, E. C. Cochran, Francis Barry, H. Tuttle, J. M.
Stahl, L. H. Bigarel, R. H. Howard, J. B. Wolff, J. P. Davis, W. S. Courtney, E. L. Crane, J. Treat.

C O N T E N T S.

Introductory,	- - - - -	3
Social Revolutionist,	- - - - -	4—5
Rising Star Community,	- - - - -	6—7
Our Motto,	- - - - -	7—8
American Socialism,	- - - - -	9—13
Frances Wright,	- - - - -	13—18
Reform Effort,	- - - - -	18—19
Thoughts;—Poetry,	- - - - -	19—20
Sabbath,	- - - - -	20—21
Leaf from an Unpublished Dictionary,	- - - - -	21
Vegetarianism,	- - - - -	22
The Marriage Question,	- - - - -	23
My Soul's Thralldom and its Deliverance,	- - - - -	24—27
Inquiries Made,	- - - - -	27—28
Inquiry Invited,	- - - - -	28—29
Practical Socialism,	- - - - -	29—30

PUBLISHED BY THE RISING STAR ASSOCIATION.

L. H. BIGAREL, PRINTER.

FOR SALE BY F. BLY, VINE STREET, CINCINNATI; BELA MARSH, 15 FRANKLIN
STREET, BOSTON; C. BLANCHARD, 76 NASSAU ST., NEW YORK.

TERMS, ONE DOLLAR A YEAR; FIVE COPIES, FOUR DOLLARS.

Our Post Office Address:—GREENVILLE, DARKE Co., OHIO.

TO THE READER.

We send the first number of the SOCIAL REVOLUTIONIST to many whom we believe to be liberal and disposed to patronize a free journal. We should be glad for all such to become subscribers; but if they cannot, it might be convenient for them to send the copy to progressive friends, or otherwise apprise them of the existence of such a journal; and in behalf of free investigation and candid truth-seeking, we respectfully ask them to do so. We should wish for all intending to subscribe, to send us their names soon, that we may know how large an edition of our second number to print.

OUR FIRST No.—Owing to circumstances beyond our control, the first No. of this journal has been delayed nearly a month beyond the time specified in Prospectus. Hereafter it will appear promptly by the first of each month. As the preliminary matter belongs properly to this No., it is not a specimen of what our journal will be. Several articles intended for it have been deferred for want of room.

L I T E R A R Y N O T I C E S .

SPIRITUAL MESSENGER.—E. Mead, Editor and Publisher, Cincinnati. We are glad that a paper of this kind has been commenced in Cincinnati. It is a liberal weekly at \$2.00 a year, and bating the typographical errors in the number before us, it looks well and gives promise of usefulness. It proposes to investigate Spiritualism as a means of Human Brotherhood and the welfare of the Race. It is almost a fac simile of the Spiritual Telegraph, N. Y., and as Cincinnati has ready communication with the most liberal portions of the world, we hope the Spiritual Messenger will be well sustained.

NICHOLS' MONTHLY; a Magazine of Social Science and Progressive Literature; a LIVE journal which no progressive mind can afford to do without. T. L. Nichols. Cincinnati.

BUCHANAN'S JOURNAL OF MAN; an original, profound and scientific monthly of sixty-four pages, devoted to the highest department of human inquiry—the human brain as the organ of mind, without a true understanding of which, the conditions of human happiness cannot be established. Terms, \$2.00. Longley Brothers, Cin.

TYPE OF THE TIMES. Longley Brothers, Cincinnati. This is a weekly newspaper printed partly in phonotypy and devoted specially to the Language Reform. It is liberal and progressive in its general tendencies, and is one of the freest papers in the West.

MURRAY'S REVIEW; a monthly journal, critical and reformatory, daring and free. Terms \$1.00. O. Murray, Fruit Hills, Warren co., O.

S O C I A L D E M O C R A C Y ;

A SOCIETY RECOGNIZING THE PRINCIPLES OF MUTUAL TOLERATION.

If such as accept the abnegation of Sectism will send their names and post office address, with a few postage stamps, at their option, to defray expenses, we propose to print a list of the same and send it to each one. Let it be distinctly understood that this project has no ulterior purpose which does not appear on its face. Its only object is to enable the most liberal minds to become acquainted with each other. The list of names will be given that each may make the most of it in his own way.

The list will appear when a sufficient number of names have been received. Address, JOHN PATTERSON, Greenville, Darke County, Ohio.

THE SOCIAL REVOLUTIONIST.

JANUARY, 1856.

INTRODUCTORY.

Books by thousands, and journals and papers by millions, issue yearly from the fertile womb of the press. As the Autumn leaves, fall the printed sheets around us; and scarcely can we glance at one, before another takes its place and demands our notice in its turn.

Why increase the number, then? says one. Why flood the world with books which it has neither time nor patience to read? I answer: good books, books written by thinkers and containing a faithful transcript of their souls, are few in number; and papers in which the Reformer may freely declare his thought, and by which he may blow a blast that shall awaken the sleepy world, are still fewer. Fashionable Reforms have their advocates, and some that are not half fashionable, but the free thinker and the out-speaker in writing for those papers which advocate individual reforms, must often curtail his noblest thoughts and keep back that which he deems to be of the greatest importance for mankind to know.

Many papers are mere collections of drift wood, caught as it floats down the stream, and presented to the reader with little design and poor arrangement. Others are sold to sects and parties, beyond whose limits they dare not stir one step, nor utter one manly thought conflicting with their creeds. All, or nearly all, are Mammon's; he is the great newspaper proprietor; and without him they can do nothing. For money, you shall puff the veriest rogue that ever trod, till the multitude hail him as a saviour and elevate him to the highest office in their gift. For money, an impudent quack can have his poisonous compounds blazoned to the public with a hundred lies, by which the health and happiness of thousands are sacrificed. Newspaper proprietors and editors live in cities at great expense; and to maintain it, they are oft obliged to sell conscience and manliness, though many grieve at the bargain they are thus compelled to make.

The time has come to preach the soul;
No meagre shred—the manly whole.
Let agitation come. Who fears?
We need a flood. The filth of years
Has gathered round us. Roll, then, on!
What cannot stand, had best be gone.

Let us have a free press, resting on a free soil, supported by free men, and the redemption of the world draweth nigh. The SOCIAL REVOLUTIONIST is thus free. It will advocate what its editors believe to be true, fashionable or unfashionable; whether it pays or costs, and whether the great and noble favor or oppose.

W. D.

THE SOCIAL REVOLUTIONIST.

We have long wished for a Radical Organ in the West. A periodical journal as the exponent of Radical and Revolutionary Science, and the medium of publicity and historical record of practical movements, designed for human good;—such a journal, of central location, brought fairly before the public and sustained by persevering effort, seems still to be a desideratum. We have long waited for others to supply it; but since it has not been done, we now attempt it ourselves. We are independent thinkers and practical Socialists, with an abiding faith in the instincts of fraternity and the omnipotence of right; and the purpose of our monthly is inquiry and propagandism. We believe it the right of all to utter any candid thought, however heretical, unpopular or revolutionary. We claim the right for ourselves, and cheerfully accord it to others. We intend that our journal shall be emphatically a FREE one. It is only through free thought and free discussion that we arrive at truth; it is fearless action that pioneers the pathway of progress and extends the dominion of practical right. Be it for us to advance with the brave!

Progress moves by revolution, and revolution may and should be peaceful as to all the machinations of physical warfare, though there must be conflict with ignorance and selfish interests. The condition of the earth-home of rudimental humanity has been improving for innumerable ages. So reads the record; and the advance has been through crisis and revolution. The history of organic progress and physical change is inscribed in unmistakable characters, upon tablets of stone, and the lesson is ours to study. In the history of the Race we likewise find a record of crises, catastrophes and revolutions; and the end of these is not yet. The advance guard of humanity stands upon a higher plane than it ever has, and its destiny is to go still higher. What it has achieved has been through the effectual agency of revolution. Reaction may follow action, but each new forward movement passes beyond the last; and thus the race advances. The law is written in destiny, and it is not in the fiat of men to change it.

The revolutionary idea is a God-send to the Race, and whether men welcome it or nail its promulgator to the cross, or cover him with ignominy and breathe all manner of anathema against his manhood; still it avails nothing;—the idea cannot be slain, and it will live to triumph and make all men glad.

Men will yet glory in external things, and infatuated with the mad ambition of war kill each other and make homes desolate, for the ostensible purpose of maintaining "order," or advancing freedom. But much of this is the mere clashing of superficial and phenomenal elements. There are central energies which lie deep—radical and primary forces, little suspected by the many, which are peacefully, quietly and irresistibly working out results for human good, far more stupendous than anything known to the pretentious philosophy of priests and rulers. Human hope is in this underlying principle.—The simple thought acting upon the character and moulding it, and thence acting upon human relations and moulding them,—this is the process of human redemption.

We shall always welcome the radical thought and its brave and manly utterance. We shall refuse publicity to no opinion, whatever, for any difference between it and ours. All that we ask is, that the writer be candid and earnest; his thought of seeming importance, and expressed in language brief, vigorous, terse and to the point; and all the better for being fresh and original, both as to manner and matter.

Friends of free thought and free speech, we shall need your sympathy and aid. We often feel that the atmosphere in which we move, is cold and cheerless. We have an abiding faith in the power of truth over men, and can stand by our faith, come what will; but this does not satisfy the craving for brotherhood and sympathy, which is common to

us all. We can make any reasonable amount of sacrifice, if but able to feel that we are doing what seems to us good; but without the cooperation of friends, we could do but little, and it is in the fraternity of effort that we have so much to hope. It is our most earnest wish to do something for the moral elevation of ourselves and others; but if cowardice or any shape of recreancy to principle, be the price of what the world calls success, we don't want it. The world needs the searching thought and its fearless utterance in prayer and love. We know that the world plats crowns of thorns for the bearer of glad tidings and the faithful witness against hypocrisy and cant, and give them gall and vinegar to drink, and we expect to share the usual fate; but if there be union among the pioneers of humanitarian progress, there need be no fainting by the way, and the good work will go steadily on.

The REVOLUTIONIST cannot be regarded as the organ of any party, movement, or enterprise. To assume it as such would seem to us unwarrantable egotism and presumption with a considerable taint of old party drill and despotism which we would religiously avoid. Every social enterprise and humanitarian movement may be represented on its pages, and it is the organ of those who write for it and of no other. We hope, however, that in the freedom and progress, which is the very stuff it is made of, it will embody the spirit and express the heart's best wish of many a one, and happy shall we be if it does.

The contributors of the REVOLUTIONIST will represent various, and in some respects, conflicting phases of thought; but we shall tolerate each other. The opinions of the editors and of the corresponding editor diverge on some points, and a like dissimilarity obtains among the contributors. These differences pertain more especially to the dietetic, marriage and other social questions. Any one who cannot patiently read an exposition of a thought which conflicts with his own, will hardly find this journal a source of un-mixed gratification. Sects are at war with each other for a difference of opinion. Each sect has its articles of faith, written or understood, and all who are recognized as the brethren thereof, must accept the creed. Our creed, we think, should be TOLERANCE, simply, for this embraces all; and then may we work together as brethren, for that Freedom which is the birth-right of every one. We would that ours were the FREEST journal in the world.

Much will appear in the SOCIAL REVOLUTIONIST which neither Editor can endorse, and each disclaims responsibility for any sentiment but his own. What either writes he will answer for; each contributor must stand sponsor for his own pen; and thus may we proceed in free investigation with independence and harmony.

To thinkers and to the youthful not yet drilled into the hate of innovation or the dread of investigation, more than to any other class, does this journal appeal.

We would have the SOCIAL REVOLUTIONIST an ORGAN FOR THE BRAVE; and as such, we should greatly prefer that every one who may write for its pages, should give his utterances the public sanction of his name.

THE PUBLISHERS.

TOTAL DEPRAVITY.—The doctrine of depravity has vitiated all the philosophies and religions of the world, and we have not yet rid ourselves of its malign influence. Many who suppose they have are still in thralldom. We must not heed our passional attractions! O, no! we must torture our selfhood into conformity to some conventional, but dwarfish standard of moralism. We must live in discord with the divine laws of our being to be "virtuous!"

RISING STAR COMMUNITY.

Having answered many letters of inquiry respecting our enterprise, and still continuing to receive them, we publish the following as a general answer to all.

Our "Group" commenced operations in August, 1853. We were few in number when we began, and are still so. We have always held that those only should cooperate in full fraternity of property interests, who have mutual confidence in the integrity, industry and persistent purpose of each other. At the outset, we supposed that several families—twenty or more, perhaps,—might thus harmonize in fraternal league, for the means of a higher life; but our experience has been such as to convince us that they can not. Our faith in fraternal cooperation remains unshaken. We hold to the doctrine of self-sovereignty in fraternal relations, with respect to property and the struggle for life, as before; but we think these things can be achieved only in small groups and in the community of groups. The large community with a regular central government necessarily infringes on the rights of the individual; and there is no remedy. The small group of tried friends, however, whose attractions are known to each other, may cooperate without any detriment, whatever, to the prerogatives of the individual. Then, each group in turn, may become individual and cooperate with other groups, and thus widen the range of fraternity.

1. The Individual. 2. The Group of Individuals and Fraternity in the Group. 3. The Community of Groups and the wider range for Human Brotherhood. 4. These conditions culminating in a higher Freedom for the Individual than any hitherto known in Human Society. Experience, observation and reflection brought us to these views during the Summer of 1854.

We are but one group, as yet, of thirteen persons—eight adults and five children; own 400 acres of land, 110 of which are under cultivation; four town lots in the new village of Stelvideo, upon one of which is a two story frame house 48 by 18 feet, with a kitchen 18 by 16 feet; a large steam saw mill with one mill saw and two circular saws and arrangements for other machinery. The farm is one half mile from the mill and town property, which are located on the Columbus, Piqua & Indiana railroad, eighteen miles West of Piqua—graded but not completed to our point. Expect a station at Stelvideo, and a thriving village.

Such is our property basis. The soil is good; the resources of the country for wealth and rural beauty, promising; and we are satisfied with the climate and the health of the place. Our business requires more cooperators, and we may enlarge our group by gradual additions, if such as would be in sympathy with us and our principles, should choose to make this their home. Other groups might operate upon our machinery, and also on the farm. Should wish none for cooperators but such as are workers by habit and inclination. Should rejoice in the fellowship of practical men and women—workers as well as thinkers. Head and hand should be united in the same individual. Professional poets, orators, artists, lawyers, preachers, etc., so apt to be idle and visionary, are not the men to realize the social idea. Plain, practical, every day workers must take hold of it, or it will never be achieved—integral men and women, in whose hearts artistic aspiration, in whose heads the wisdom of contrivance, in whose hands the skill and efficiency of execution, can alone make the consummation sure.

The following is a general notice of principles:—

I. Freedom for the individual to be true to his best ideas of harmony or right, maintaining, however, that such freedom is entirely compatible, in the true man, with any property arrangement which shall secure greater advantages for all, than can be possibly

obtained under the conditions of isolation and antagonism. We place our "individual sovereignty" in something far higher than the control of property. In the harmonious group, each would manage the business he executes, and may have the use of more property than he could honestly have, laboring for himself, in competition with his fellows.—It follows that we have no sect, party, clique, or school. In politics, religion, morals, medicine, diet, etc., all are free. We would be liberal and CATHOLIC in all things.

2. As to property, each invests in the business of the group, all that is his. The original sum is guaranteed him, but no interest allowed upon any pretext whatever. Each should feel that he is entering upon a work worthy of life-long effort, and that he will thus devote his energies; hence, the group, in self-defense, can only agree to pay any retiring member his capital in ten yearly installments.

3. Education, the care-taking of the sick, the maintenance of old age, etc., are guaranteed.

4. As to labor; the land, capital and machinery are so many appliances in the hands of labor for the creation of wealth, or the means of life. Out of the gross proceeds of the business are paid the guarantees and the expenses of production, and the balance is divided to all the members yearly, according to the labor-time of each.

5. The individual member is charged with board at cost, and finds his own clothing, defraying the expenses of his pleasure excursions, etc. Parents are responsible for their children.

6. No distinctions are made between the sexes but such as spontaneously arise.

Over two years experience with these simple regulations, convince us of their practicability and complete adaptedness, in the little brotherhood of friends, to social transition.

Our property arrangements are binding upon honor and conscience only. They are written out for reference, as a guide to harmonious and consistent action. The law will not help us live our faith, and surrounding elements do not concur to carry us triumphantly onward. As it respects our property regulations, the law and public opinion are against us, and so we deem it best to have as little to do with either as possible; holding ourselves at all times responsible to meet our engagements promptly.

OUR MOTTO.

"Now there are the editors of the Social Revolutionist;—they pretend to make a free paper;—why, there's no such thing in the Universe, nor can there be. It's not in the nature of things. Whoever aims to get the control of a journal is apt to do so for the benefit of his hobbies and crotchets. What! do you suppose when he is pledged before the public to cherished opinions, and his pride and vanity implicated, that he is going to let in the ablest advocacy on the other side? No, sir: you don't catch him there. If you did, he would be a simpleton, and have nothing positive or reliable in him. No one who loves the truth will peril it. To be earnest and eager for the advancement of certain views, and then permit crushing articles against them to appear in his journal, is not in human nature. The editor who admits every vagary of thought or imagination into his columns, however ably put, is earnest in nothing, and his journal the organ of mischief. It will unsettle the mind and set it afloat upon the great sea of human life, without compass or rudder, to be dashed to ———"

Stop, friend; not so fast; let us be heard before we are convicted. We know that all

our errors, half unconscious of their fragile hold upon life, have organs sacred thereto; and it is necessary that they should have, for otherwise they could not live. They dread the shock of free discussion, lest it make their disjointed, rickety systems "all to flinders flee." We are well assured that the interests of truth are best subserved by the free interchange of thought. When a strange truth and an old familiar error are presented together, we well know that there are some minds—a vast number, indeed—so begrimed with prejudice, interest and cowardice, as to accept the error and reject the truth. There are many such, too, who suppose themselves in favor of free discussion, but when it comes they are horrified and cry out "danger." Whenever this journal does so, please let us know. Whatever may be the present fate of any principle put in free discussion, the truth must eventually be the "gainer." Flourishing error thus put to the test, will gradually lose its hold upon the mind. Root after root will be broken up until all the nuisance will be eradicated. However small the germ of truth, it will take root now or hereafter, and though it may perish in barren soils, it will grow in others, and the tree will shoot its top toward the heavens, and its fruitage will be for all men at last.

These views are based upon the presumption that man, in the aggregate, loves truth rather than error. Some men love darkness rather than light; but all do not, and very many cherish error, believing it to be truth. We don't believe in total depravity.

"But you talk of propagandism!"

Verily, and is exparte pleading necessary to propagandism? Then is it falsehood we would disseminate. Believe it, friend, the discovery and spread of truth is most surely and speedily effected by inquiry absolutely free.

NOTES FROM THE LECTURING FIELD.—"The world is ripe and rotten ripe for change." I have been lecturing during the past six weeks in Ohio, Pa., and Ind., and the above line was forcibly impressed on my mind. Never was there such a disposition to investigate, to inquire into the truth of old ideas, cherished notions and grey-headed dogmas, as now. The world is waking, for day draweth nigh.

I lectured at Cottage Grove, Indiana, on Theology, Woman's Rights and Slavery; there was much interest manifested, especially on Theology. I showed the utter folly and absurdity of the so-called doctrines of orthodoxy, exposed the foundation of fables on which they are built, and pointed to a more excellent way. The orthodox were invited to reply, but as usual, there was no answer. The friends at Cottage Grove are of the right stamp, intelligent and manly. From Cottage Grove I went to Dublin, lectured twice in the Universalist church on Theology, to the great pleasure of some, and the exceeding dissatisfaction of others. At Milton, I lectured twice on the same subject, the friends at both places making considerable effort to draw out opposition from the orthodox party, but without avail. Some of them have discovered that agitation is death to error, and that for corruption to breed, the waters must be stagnant.

To the friends of Reform everywhere, I say be of good cheer; the Winter of the Past is melting away, and the sunny beams of the Present are reviving to the soul. The Future is before us, radiant with beauty; labor, and it is yours. Our enemies are numerous but their weapons are weaker than straws; their armor is made of a spider's web, that a babe can pierce. Live the true light, ever obedient to your noblest thought. Walk the path of duty, however steep or arduous. Be mild as a Summer's breath, firm as the deep-rooted mountain, pure as a ray of light; and the truth ye teach and live, shall triumph over all.

W. D.

PRESENT POSITION AND FUTURE PROSPECTS OF AMERICAN SOCIALISM.

BY ALFRED CRIDGE.

As many think that the dissolution of the North American Phalanx implies that the like fate awaits all attempts at organic changes in our present social organization, it may be expedient to draw attention to the present prospects of such movements.

The North American Phalanx, when I visited it, two years since, seemed to be managed by practical men, and was, in many respects, thriving, the domain well cultivated, labor well paid, and the domestic department well organized. With the exception of the single men's apartments being overcrowded, comfort reigned supreme. The following are some of its defects:—

1. The capital was nearly all owned by non-residents who invested it, however, without expectation of profit, as the stock was always below par, yielding, at that time, but $4\frac{1}{2}$ per cent of interest, which was a higher rate than that formerly allowed. Probably the majority of the Community were hard workers, many of them to the extent of neglecting mental culture. I was informed that they generally lived from hand to mouth, saving nothing, though living was cheap, rent not high, and the par rate of wages, 90 cents for ten hours, varying from \$0.60 to \$1.20, according to skill, efficiency, unpleasantness, etc. Nearly all those who did save, invested in more profitable stock, leaving absentees to keep up an Association in which they had no particular interest. As the generality of those on the ground gave no tangible indications of any particular interest in the movement, it is no matter of surprise that notwithstanding the zeal of a few disinterested philanthropists on the spot, the institution failed to meet the sanguine expectations of its projectors.

2. The neglect of the intellectual and æsthetic element.—Some residents there attributed the failure of the Brook Farm Association to an undue predominance of these, and so ran into the opposite error. A well known engraver in Phil., wished to reside at the Phalanx and practice his profession; but no; he must work on the farm; if allowed to join, he would not be permitted to follow his attractions. So he did not come.

3. The immediate cause of the dissolution of both Associations, were disastrous fires, and no way attributable to the principles on which they were based, unless that the sovereignty of the individual was not a sufficiently prominent element in the constitution of the North American Phalanx.

4. The formation of Victor Considerant's Colony in Texas, probably hastened the dissolution of the Phalanx, as many of the members preferred establishing themselves in a more genial latitude to working hard one year or two for nothing, which they must have done, to regain the loss of \$20,000 by fire, to say nothing of the indirect loss occasioned by the want of the buildings.

Thus endeth the North American Phalanx!* Requiescat in pace! Where is the Phoenix Association that is to arise from its ashes?

* Since the above was written, the domain of the North American Phalanx has been sold. It was bought mostly by associationists, and cooperative life will be maintained, but under some modified form. Under the concentrated rule of the Phalanx, a few had control, and, consequently, only a few felt an abiding interest in its welfare. A large portion of the cooperators were there but for a comparatively brief sojourn, and such cared to contribute little or nothing to its permanent success. If all the workers could have had an interest in the real estate, or been permanently associated in attractive groups of tried friends, the loss by fire would not have precipitated the dissolution of the Phalanx. If there be a new phase of cooperative industry organized on this domain, and we trust there will, it is to be hoped that it will excite a more general and lasting interest in the cooperators and prove more successful than the old.

The Hopedale Community, near Milford, Massachusetts, is on a substantial basis. As yet, they have no unitary dwelling, though several among them are favorable to the principle. A minimum subsistence is guaranteed to all members. The requirements to membership are rather strict, being limited to non-resistants, etc. Though free from gross fanaticism, it has, what most reformers would consider, a greater number of rules and regulations than are consistent with individual freedom. Kissing laws, or rather anti-kissing ones, SMACK too much of the old times in Connecticut and elsewhere, under the "puritanical regime" to be relished by come-outers generally. It would seem scarcely necessary in any decent community, to make a formal enactment that no two individuals should kiss each other unless married, or engaged to be. Such regulations savor much of the records of Blue Laws, which give particulars of a man being fined and whipped for kissing the girls; another fined for kissing his wife on a Sunday, etc., etc. Perhaps, however, they may be the best judges of what they need, but other Communities get along at least as well physically and morally, without such regulations. Meanwhile they are about to organize a branch in Minnesota. As they will have there more room to expand in regard to land, they may perhaps take down some of the HIGH FENCES, according to the law of correspondences.

On the whole, however, the defects are much outweighed by their good qualities.—They are, in the main, intelligent, honest and benevolent; in many respects, decidedly progressive. Above all, they have more faith in works than words.

An experiment in Social Science, organised by Josiah Warren and S. P. Andrews, is now being tried about 41 miles from New York, on the Long Island Railroad. Its principal bases are: Individual Sovereignty and Cost the Limit of Price. Its advocates oppose COMBINATION of interest under any circumstances, and thus may SEEM Anti-Socialist, but in reality, by withdrawing the elements of discord, they favor co-OPERATION as far as a demand exists. Cooperation admits of individual control; combination does not; hence, discord, or a liability to it. Their principle, however sound, cannot be fairly tested in the locations they have chosen. The land is secured by Mr. Andrews to such as want it, at \$28 per acre, which some people there think, much more than better land could have been bought for in the vicinity. It is good for fruit growing when cleared, provided manure enough is applied; but the scrub-oak with which the ground is covered, is extremely difficult to eradicate. Some say the land is leachy, and the mosquitoes, not appreciating Warren's principles, do not adapt the supply to the demand. Two years since, about fourteen families were on the ground—not enough to carry out the principles. I presume they have not materially increased.

The remains of another experiment of the kind, is to be found in the vicinity of Smith's Landing, 40 miles from Cincinnati, up the Ohio river. The citizens of Utopia still remaining, have no land to expand upon that they can purchase at reasonable rates, in small quantities, and though strong in the faith, not only of individual sovereignty, but of cooperation, they are compelled to leave for more roomy localities. Intellectually and morally they stand on a high plane: but quarter acre lots and no manufactories but a saw-mill, are rather unpromising materials for extracting much of this world's goods, under any system of social regulations.

The Raritan Bay Union, near Perth Amboy, New Jersey, though of recent origin, is superior in finish to anything of the kind yet attempted, and seems based on a substantial foundation. A large stone building has been erected with all conveniences for uniting domestic life, combining the advantages both of privacy and cooperation, in a high degree. The internal architecture is such as to admit of more privacy than village or city life, and conjoins in one all the advantages both of country and city residence, with many that belong to neither. The Union as such, combines only for the care of the do-

main and buildings and for domestic purposes: even combination for the latter being a matter of choice. Individuals will, so far as disposed, cooperate in groups. No guaranty; rents expected to pay interest on capital and repairs; \$100 per annum for a suite of four rooms; land \$95 per acre; sufficient investments required from each, to pay the principal of the building accommodations received; also for his own land and business, if he wants any. Two acres of land and four rooms would thus require an investment of \$1,190; after that, each for himself, no employment being guaranteed. These regulations are probably necessary under the circumstances.

The different elements of success seem here to have been combined in something like proper proportions; the Union is thus a standing positive proof of the practicability and superior advantages of the unitary household. Its location, however, is a drawback, though an excellent one for the East; but its success would have been far greater had it been located on the Ohio river, not far from Cincinnati, where building materials could have been obtained for less than half the amount they have now cost, and where there is a much better field for industrial and commercial enterprise. For the aristocracy of reform the location is suitable enough, but not for such reformers as don't happen to be on the money-making track, which latter class comprises the vast majority; rich people being usually satisfied with things as they are. It is well worth visiting, however, as a model of the unitary household, adapted to convince the most skeptical, of the superior economy, comfort and privacy of the cooperative over the isolated household.

The Icarian Community, at Nauvoo, now contains about 500 members. A branch connected with it, has 3000 acres of land in Iowa. Their organization is unitary, communistic and democratic, both in the household and business affairs. Don't believe in luxury; are not strenuous advocates of individual sovereignty, though allowing as much as they think compatible with the welfare of the whole. In nationalities, the French predominate; next to them, the Germans; but there are some Anglo-Saxons. They are increasing rapidly, both in wealth and numbers.

The Ebenezer Association, located near Buffalo, N. Y., is principally German, and on a religious basis; they are very wealthy; live, I think in separate buildings, but are strictly communistic in property matters, and are said to undervalue intellectual cultivation, being in this respect similar to the German communities in Ohio.

The Oneida Community and its branches, are founded on a religious basis, combined with some peculiar ideas on the sexual question. They are communistic and prosperous, but individual sovereignty is below par, though considerable attention is paid to intellectual culture. It may perhaps be well to observe, that not having visited the communities mentioned in this and the two preceding paragraphs, I may be in error, but have confidence that what is said will be found substantially correct.

The Rising Star Community, near Greenville, O., is composed of a small group of farmers, owning 400 acres of land. It is not expected to enlarge much, unless by the addition of other groups, for the formation of which, facilities will be given. Their arrangements in their own group, are communistic in regard to property matters, each being paid according to hours of labor; no premiums to skill or capital; but such as are particularly deficient in both, however, are expected to acquire them at their own cost. They wish to encourage the settlement of working reformers in that vicinity. A railroad station is expected to be located, in a year or two, on one part of the land, where a small village is springing up, offering favorable opportunities to some kinds of mechanics. Considered in a pecuniary point of view, the location is decidedly advantageous. Those in whom ideality predominates, would find a want as regards scenery. It is capable, however, of being much beautified by a little culture. On an elevation commanding a pleasing

prospect, it is proposed to erect a unitary building, as soon as there are sufficient men and means on the ground. There is a printing office on the premises, and all that is required to make it a pleasant and profitable locality for men and women of the right kind.

An extensive movement is now going on in Western Texas, having in view the settlement of reform communities and neighborhoods of various gradations. Victor Considerant, formerly of France, is one of the leaders; Albert Brisbane another. About one hundred, or so, are on the ground. Prospects of establishing a reform colony or community of some kind there, are decidedly good; but those now there seem mostly deficient both in the dietetic and æsthetic elements of reform. Probably, as conditions are modified, this may change. Beef, whiskey and coffee, which form an important item in the diet of the majority, women included, are decidedly unpromising materials out of which to manufacture harmony and progress. Some capitalists in France are said to be furnishing means for the commencement. One leading man among them is said to be pro-slavery; and other elements of aristocracy play a conspicuous part in the domestic arrangements. It is for the present questionable whether the social atmosphere of a slave State will sufficiently harmonize with any practical reform, to admit of much progress in cooperative movements, especially when one prominently engaged, objected to the West India emancipation act, because the production of sugar, coffee and spices was thereby diminished; if it did make men and women happier, what did that amount to? THEY are nothing compared with the Almighty Dollar!

It is highly probable, notwithstanding, that the movement will affect the social institutions of Texas much more than it will be affected by them. If it succeeds according to present appearances, it will prove a thorn in the side of despotism, gross or refined. The immense distance of the "seat of war" from the more progressive centers of intelligence, in the United States, will, however, be seriously detrimental, not only to the increase of members on the ground, but to its influence on society generally. The distance is of little importance so far as European emigrants are concerned, as it involves no material increase in the cost of transport; and as Americans will be there in sufficient numbers to prevent serious blundering, the natural inaptitude of the French for colonization, may be overcome. The population of Texas are, in general, not qualified to appreciate any movement of an advanced character, but a generation or so may make a material difference as to that. The nucleus of the colony is on Trinity river, near Dallas.

The present position, then, of the social reform movement in the United States, is this: The ideas enunciated by Fourier, Owen, Josiah Warren and other Social Reformers, present and past, have been and are undergoing a boiling down process on the fire of adversity, whereby the gaseous and watery matters, forming so large a portion of the whole, are now being evaporated. The result is that many now discover that there is more substance in these teachings than was formerly imagined. Much that was once supposed to be pure mysticism, is now found to be based on a solid substratum of fact, and vice versa. The failures of the past are just so many experiences—reliable guides for the present and the future.

Statistically speaking, the rate of mortality, in reform communities, in America, between 1840 and 1850, amounts to about 90 per cent; but the laws which regulate the health of such communities, considered as respects bodies, are now better understood than they were, and, consequently, of six started within five years, four are progressing, and two (for the present) standing. Four of the six may be considered as decidedly permanent, and there is but little fear for the other two. A considerable under current of agitation, on this subject, has been flowing for some time, which began to find expression both in words and acts, about the time of the advent of modern spiritual manifestations. The influence of these latter being to produce wide-spread dissatisfaction with things as

they are and earnest aspirations for a social atmosphere in accordance with the spirit of love. It will, however, take considerable effort and caution to give much of it a practical direction. But the ball, small at first, gathers as it rolls; the stone cut from the mountain without (visible) hands, begins to fill the earth as a mountain. Many religionists are seeking to act Christianity rather than to rant about it. Many secularists who would not receive the idea of a future life as a dogma, do receive it as a scientific fact. On this ground, then, many of previously opposite opinions, harmonize. The redundancies of supernaturalism being cut off on the one hand by the same facts that fill up the emptiness of a faith, which consists only of negatives; on the other, a common ground of union is formed; the old heavens having been rolled up as a scroll, or, in other words, the old theologies found to be less spiritual and elevated than they were supposed to be. The old earth, the lower social elements, and material philosophies having been purified by fire, the new heavens and the new earth "wherein dwelleth righteousness," are being rendered visible. A rational theology based on a rational, social philosophy, constitute the spiritual correspondence to the "new heavens and new earth," spoken of in an old collection of spiritual communications and mention of facts relative to spiritual intercourse.

Socialist writers have made serious mistakes in thinking to subdue evil by altering the FORM—the social structure, while leaving untouched the ESSENCE. To make a true social order out of the masses of men, would be as impracticable as to make a steam engine out of rotten wood. A few minds may be sufficiently advanced to form model communities; probably more are, than is generally supposed; but the men must first be somewhat purified from gross physiological and dietetic violations of law, accompanied by equally gross theological ideas, before they can become component parts in any social organization much superior to that of the present. Such writers have got to learn that all reforms go hand in hand; with even step must advance the enfranchisement of the individual from the chains of ecclesiastical, dietetic, political and social despotisms. To pork-eaters and whiskey-drinkers, "society as it is," is doubtless better adapted than "society as it should be." The law of correspondence is universal. The slaves of priestly terrors or unnatural appetites and lusts, cannot be politically or socially free no matter what the organization. On the other hand, present social organizations tend to produce unnatural bodily appetites and discordant spiritual conditions—an infernal trinity of cause and effect.

Grain-culture and fruit-growing are the appropriate avocations; fruit and grain the legitimate food of the Harmonian, though in a transition step from the horrors of isolation and social discord, other avocations and other food may sometimes be necessary.

"Individual sovereignty is well; but unity is better. Purity is indispensable; but love guided by wisdom, will fuse the whole into one homogeneous mass."—Spiritual Com.

FRANCES WRIGHT.

MEMOIR OF FRANCES WRIGHT. By Amos Gilbert. Published by Longley Brothers, Cin., O.

"Jesus was arraigned as a blasphemer; Frances Wright as an infidel. It was the same class that brought the charges, and the accusations were identical, having the same objects in view, which was simply to victimize an individual whose principles they dared not attack, inasmuch as every one was self-conscious of their truth, and whose lives approached their haters, though no word had been uttered.

"Frances was denounced as Atheist, Deist, Mohamedan, and by some it was intimated that she was a shrewd christian in disguise. They were all mistaken; she was neither

but simply a Free Inquirer who neither affirmed nor denied regarding that of which she knew nothing."

Such being the character, in this respect, of our subject, with whose life could we better commence a series of biographical lessons in the Social Revolutionist? Frances Wright was a pioneer woman in the cause of human rights, and like all such was misrepresented, misunderstood, maligned. So true is it, as Lamartine says, that the world throws stones at those who bring unwelcome truths. Original teachers are the world's best friends, and it seems cruel that we should receive our benefactors with a volley of missiles; but it is even so; we do, and there may be philosophy in the fact.

If we wish to provoke the opposition of either an individual or a class, we have only to make objection to the faith or practice of such class or individual. If you take exceptions to the course of any one showing thereby that you are without faith in his infallibility and perfection, he is pretty sure to lose confidence in you, and is often not slow to avenge himself for the indignity. As to individuals, there are exceptions now and then; but as to classes, never. When the indignity is offered to aristocratic, vain and conservative individuals, or to classes, the offender must suffer. He urges new doctrines, and the very fact of his doing so, calls in question the infallibility and all-sufficiency of the old, and impeaches the wisdom of the orthodox and conservative in general. The wealthy, wise and well-to-do are not going to brook superior wisdom, nor have men suspect that their ways of thinking and doing are not absolutely right ways before God and men; and hence, they treat the bearer of a revolutionary thought first with contempt, and then with violent persecution; with contempt, for seeming weakness; with violence, for manifest strength. And then in Frances Wright's case;—why, she was nothing but a woman! and women had never been known for wisdom in theological, political or social science, and "why should 'Fanny Wright' presume to be wiser than her sex—wiser even than we lordly men, for she calls in question our long established usages? We will put her down! and our dutiful wives and daughters shall help us. We will call her infidel and hint that her virtue sits loosely upon her;" and the miscreants did it. The wealthy and aristocratic leagued with clerical defamers, drawing-room-tattlers and venal scribblers, and they made a character of odium for Frances Wright with the public; while she made one of unsullied integrity with her own conscience, her appreciating friends, and her God. That tissue of falsehood and hate will hang like a pall upon her aspersers, and impede their moral growth; while this of conscious uprightness will beam "a robe of glory" as the heroine triumphs upon her spiritual pilgrimage.

There are myriads now in her adopted country, the field of her useful labors, who barely know of the name of "Fanny Wright," and believe her little better than a blaspheming harlot. This is the work of slandering priestcraft and conservatism. But as our opening paragraph has it, this is the way the same classes did it 1800 years ago; and this is the way they have continued to do down to the present day. They used to nail the offender to the cross, put him in a caldron of boiling oil, stretch him on the rack, burn him with fagots, take off his head, etc., etc. But there has been progress in these later times, and persecution has to use different weapons now-a-days: and it covers its victim with infamy and ejects him from a reputable standing amongst his fellows; and to bring about this result, it will invent any necessary amount of falsehood. A pseudo conservatism and irrational orthodoxy defame, because vulgar ears are open, and it is the worst they can do.

As the author of the Memoir of Frances Wright observes, there are many who have adopted her views to an extent which she would have considered ultra, yet have never accorded the justice due to a wronged sister. And herein lies one of the grossest wrongs of which the persecuting spirit is guilty. Whole masses will visit indignation upon an in-

individual who dares to stand alone for a truth, and brand him with ignominy and make him a social outcast; and yet when these same masses tardily come to see the truth which their brother kenned at a glance, and had the hardihood to announce, they are loth to make reparation for the injustice done him. He gave offence at the outset, in calling their omniscience in question, and now, that they have changed, they do not forgive him, but affect to believe that in some way or other still, does he deserve the odium as of old. They were popular when opposed to him, and they are popular now that they stand where he did, and it is always respectable to be popular. The many are always right; and whoso thinks otherwise, must be tabooed and the act remembered against him, as the brand against the criminal. Some future generation, however, is apt to do its duty to the wronged innovator, and give him the credit of dauntless manhood.

I quote from the Memoir of Frances Wright:—

"The subject of the following brief Memoir, was born in Dundee, Scotland, in 1797, and died in Cincinnati, Ohio, 1853.

"In person she was tall and of firm muscle, rather slender; she was straight and walked with a firm step. Her brown hair, which she always wore short, inclined to ringlets; her head moderately large, and well balanced; her eye, ay that eye! the longer you looked, the more it spoke. It is believed she was a far more interesting subject to the physiognomist than to the phrenologist.

"It is a very natural inquiry, what was Frances Wright's education? It is not known; the probability, however, is that it was such as was best suited for a lady of fortune, who, having everything at her command, would have nothing to do but figure in aristocratic circles, to receive and return visits, etc., with whatever is valued in high life. There is no evidence that she was a classical or mathematical scholar, or that she was familiar with natural science. She spoke French fluently, and may have had some knowledge of other modern languages. It is not known whether she could draw. She wrote verses which would have been prose but for the gingle of the terminal words. For music she had no taste, frequently retiring as soon as it began.

"She had neither time, taste, nor talent but for the one absorbing subject—the improvement of her fellow beings.

"Her father's place of nativity was the same as hers. Both were the offspring of the wealthy class. Shortly after the birth of Frances' sister Camilla, both their parents died, and their children were taken to England, to the home of their maternal grand parents. Here they remained until Frances' seventeenth and Camilla's fifteenth year, when they returned to their native place.

"A pretty correct idea of the motive for such a movement may be formed from a letter which Frances sent to the writer twenty-five years since, in which she said the oppression of the masses by the aristocracy of wealth, grieved her, and the clumsy reasonings of the theologians disgusted her. It may be inferred that she hoped for partial exemption from both evils, when and where she would be from under the directing and restraining power of those who had their settled orthodox opinions regarding the rights of the wealthy and the paramount importance of the religion which they adhered to.

"In this retirement, for such it was to her, freed from the coercion and restraint of her former dictators, she applied herself to study. Following the natural bent of her inclination, MAN was the subject. The science of social life was her chosen, all-absorbing theme. She saw there were many and great evils in the world, and she was fain to trace their origin and ascertain their remedy. She applied herself intensely to the perusal and study of accredited history, keeping in the meantime an ever watchful eye on the movements of the living world. In this, more than in any other period of her life, it is believed she perceived the causes, uses, abuses—in brief, the general workings of the political or-

ganizations. In those of the past and nearly all of the present, she discerned one element at least, incompatible with the general good; that notwithstanding they purported to be a protection to the weak against the aggressions of the strong, in practice they served to place and retain capital in the ascendant—to estimate products above the producer—they accounted position more than manhood, and, hence, they favored a classification which precluded social intercourse between the extremes, without regard to the relative merits of the classes; and hence that they were used to sustain, perpetuate and increase the existing inequalities which had disgusted her from very childhood. Of ancient governments, that of Sparta alone had her approval; and in the political desert of modern times, she discovered but one oasis. It was the United States. Its citizens had adopted the best of the Spartan principles of government, with such improvements as centuries of experience had gradually suggested, preparatory to the creation of a civil superstructure resting on a veritable republican basis. She found in the Declaration of American Independence better principles than she had seen before. It claimed the manhood of individuals irrespective of incidents, and the fraternity of the race, despite of artificial and anti-social arrangements. She was fascinated, and in her youthful enthusiasm she resolved to witness the effect which free institutions had on the character and conduct of man."

She made a visit to the United States; was enraptured with New England society, and wrote a book entitled, "Views of America," which her biographer says, was rather "A panegyric by an infatuated girl in her teens." She afterwards went to France and resided three years in the family of Lafayette. There she studied the philosophy of government with the benefit of her host's political experience, and projected a "History of Three Revolutions," being the one in America, and two in France, in all of which had Lafayette acted a conspicuous part. But an act of her hero paralyzed her pen and she dropt it.

She returned to the United States, landed in the South and discovered negro slavery. She labored with the masters to show them that they were wrong, and drove them from every position but that of the pecuniary advantages of slavery. Reasoning would not answer here; facts were not at command, and so she conceived the design of demonstrating by an experiment, that slaves might become free without loss to their owners.

"She purchased a large tract of wild lands in Western Tennessee and, thirty slaves male and female, (with their own consent.) She drew up a constitution or system of regulations. By the articles, every slave was charged with his price, in the bill of sale; then with boarding and whatever articles of clothing he required, and credited with his labor. Any over-work and extra care and management was carefully accredited; labor rated at usual prices, and articles of consumption at cost. A portion of each day was appropriated to giving and receiving of instruction. When the credit balanced the debt account in the case of any slave, he was free.

"It was not to be anticipated that one born and bred in the lap of wealthy aristocracy, who had probably never kneaded bread, churned butter, or perchance, put a stitch in a garment, should, without the presence of necessity, voluntarily turn woodman; or that an enlightened, refined female should forego the pleasures of intelligent intercourse, and confine herself to the society of uncultivated, undeveloped minds. But she did it, and might have been seen with her swarthy companions, piling brush, rolling logs, etc., etc., from early dawn to dusky eve. As a specimen of her application to business, she has left in the morning twilight in search of their cows, and returned in the evening twilight, having traversed the forest a whole day without a mouthful of food. Several times she went alone on horseback from Nashville, Tenn., to New Harmony, Ind., through a wilderness country with several rivers of swimming depth. Once she fell in with two men who had

a black man in custody. After some altercation, she took the black man behind her and repaired to the office of a magistrate, to ascertain if he were legally held. The risks she ran on these excursions were less than might be supposed, for she was a first rate swimmer and equestrian."

Her health gave away, and though not a communist, she went to Owen's Community, at New Harmony, Ind. The Nashoba experiment did not seem to be very satisfactory; but the slaves were manumitted by Frances and taken by herself to Hayti.

On the 4th of July, 1828, she delivered the oration at New Harmony. This seems to have been her first public effort of the kind, and it succeeded so well that she soon ventured as a lecturer, to disseminate radicalism in all the principal cities of the Union. It seems her lecturing produced much excitement, and, consequently did good. There were those who appreciated and sought to sustain her in her perilous work; but the many did not, and they frequently threatened her with mobish violence. But she stood firm when men quailed. She seems to have been a physical hero, as well as a moral one.

She wrote as well as lectured. "A Few Days in Athens," now in book form, first appeared in numbers in the New Harmony Gazette. She also wrote two volumes of a philosophical history of England. "As joint proprietor and editor of the Free Inquirer, she opened its columns without a condition but the use of decorous language." But her traducers did not see fit to meet her there; they could do their vile work better upon ground that was not free.

"She bought a church in New York, and named it the "Hall of Science." To that place she invited those who were opposed, to come and attack her views, or defend their own. It was a standing, pressing invitation, but they came not."

What is given in this little volume of Frances Wright's labors, in behalf of reform, is so full of interest, that one wishes to know more of the details connected with her lecturing tours and her management of the Free Inquirer.

Frances made one great mistake;—she threw herself in marriage bonds. Far better had she taken Paul's advice.

Her husband was a French physician, some 25 or 30 years older than herself. They could not understand each other, and their only child was won to the father's side. D'Arusmont financiered his wife's estate into his own name, and otherwise managed as her master, to outrage her womanhood. Frances applied for a divorce, obtained it and sued for her property, but no decision was made previous to her death. She willed it all to her estranged daughter.

Such a will does not seem to be very creditable to Frances; perhaps she was no longer herself. She had seemed to be in much concern lest her daughter's education should be perverted through the debasing influences of fashion, aristocracy and wealth; but certainly the legacy of \$150,000 would not be likely to undo the mischief which the folly of the father, a "mad and bad man," had done the daughter. One might suppose it might have been quite as favorable to the issue of the case in Court, for her to have devised her property, or at least a part, to some institution, for the eradication of wrong, or for the alleviation of human suffering. But although in better days, Frances declared that she had staked her fortune, her reputation and her life on the cause of human improvement, yet she seems never to have done much after she had married. There may have been two causes for this:—

1. The prevailing opposition, coarse slander and rowdy violence with which those received her whom she most wished in her soul to benefit, may have ultimately discouraged and disgusted her. If it did, she is not the first one, by any means, who has fallen in this way.

2. But what is more likely, is that the marriage hell into which she had unwittingly

thrust herself, had seared her affections and blasted her womanhood. If this was the cause of her final apathy and inaction, she is not the first that has fallen so sadly. Many even of the sterner sex have been thus sacrificed to the demon of domestic conventionalism.

Frances Wright did not accept the popular theology, but she seems to have been deeply religious, and far more wisely so than her defamers. Without faith in dogmas, her religion was one of action, according to inherent right. She believed in the "Higher Law."

She was an earnest friend of freedom, and hesitated not to assail the tyrannies of wealth and aristocracy; of legislative enactment and social conventionalism. She plead the cause of the feeble and down-trodden, of the laborer, of woman, of humanity; and the Race will yet accord that honor which is justly hers.

Frances Wright seemed to think with precision and to express her ideas with clearness and force. Few women, certainly, have thought so profoundly and written with such vigor. We could give illustrative extracts from the "Memoir" before us, but have not room, and shall have to refer the reader to the volume itself. It should be read by every liberal and thinking daughter of America.

REFORM EFFORT.

BY L. H. B.

The long Winter evenings are near. They remind us of past social and intellectual enjoyments, which add so much to the beauty and pleasantness of life. We must have something to while away the long, dreary hours, to interest, gratify and improve. The busy season of care leaves hardly a moment for these.

Some of the best means of diversion and improvement, are lectures and social gatherings. Although in the country we cannot always enjoy the privilege of frequenting the lecture room, yet, in good neighborhoods, persons of intelligence may congregate for mutual benefit; hold meetings once or twice a week, in a central and accessible place, in which important questions should be introduced, an occasional essay read, or anything else that might be desirable. At such meetings, the various reforms of the day might be considered in relation to their bearings on human welfare, which would serve as a means of cultivating the oratorical powers of those who engaged in the exercises, by acquiring the faculty of expressing their ideas with readiness and precision. As every faculty of the human mind is susceptible of a high degree of development and is necessary in the harmonious individual, so the power of communicating our best thoughts to others in an effective and agreeable manner, is also an indispensable acquisition; and though all cannot become eloquent speakers, all may acquire the faculty in a higher degree than they now possess it. So long as men's energies are bent to sordid gain, and individuals are subjected to the disadvantages of isolation under existing social institutions, they will not ennoble their lives by cultivating their God-like powers.

Much good can be done through lectures. Many who have no disposition or time to read many books, would attend a lecture. The magnetism of a powerful speaker operates effectually on the masses, and its swaying power is often manifest. Those who possess the faculty of drawing other minds in sympathy with their own, are capable of accomplishing great good or evil. It is through this means, to a great extent, that the various reforms have been propagated. Reformers, coming in direct contact with the people, have elicited the sympathies of those who were sufficiently advanced to appreciate and comprehend the principles which they promulgated. Think of the rapid strides with which modern Spiritualism is advancing, and the number of lecturers in the field! This is to

tell on the destiny of the Race.

Social meetings of an elevated character, exert a salutary influence on all. They cultivate the mind and refine the feelings; draw out spontaneity of soul; awaken fraternal sympathies, and harmonize the discordant social elements. We really have little of true sociability; that which goes by the name is usually made up of mere externals. Men and women (ladies and gentlemen!) meet at social gatherings, in which the vanity and foolery of fashion generally preclude everything of a high-toned, intellectual character, and in which light and trifling conversation constitute the sole feature. Against such, let all sensible people protest; dispense with useless formalities, and institute a new order in which intrinsic merit shall have its award; and when people come together, let it be to accomplish some useful purpose.

Progressive minds will avail themselves of the means within their reach to increase light. The earnest, whole-souled reformers of the age, will not allow precious moments to flee, without some tokens of good as the result of their efforts. They will arouse the stupid; put the foggy in doubt; enlighten the ignorant, and spread the blessings of knowledge and love everywhere, by disseminating the great and glorious truths which shall redeem the Race.

The times indicate a general desire to investigate. The increasing light is creating a demand for more. The coming season will afford excellent opportunities for scattering broadcast the seed that will germinate and choke out the encumbering weeds. Our desolated fields present a mournful aspect. Their natural beauties are all marred. Ignorance and intolerance have told a sad tale in the history of man. Let the right, and good, and true be vindicated, and the accumulated rubbish of ages swept away.

THOUGHTS.

BY W. D.

Thoughts, gentle thoughts are springing like the flow'rs in smiling May;
Bright earth-stars, fair and golden, with a blessing in each ray;
They gladden childhood, in its dance along life's verdant lanes,
And soothe the years of manhood, in its time of toil and pains;
No desert soul so barren, but they beautify the spot;
And where they fail to germinate, there God himself is not.

Thoughts, dreadful thoughts, at midnight, when the soul is all a wreck,
Their hurried footsteps pacing up and down the sounding deck,
And dark misdeeds within the hold, weigh down the ship like lead,
The creaking timbers groaning like the ghosts of troubled dead;
While gaping waters round it for possession seem to fight.
From thoughts like these, God save us, in the lonely hour of night.

Thoughts, holy thoughts, like stars arise, when night enwrap the soul,
Or beacon lights above the sea, when waves of sorrow roll.
They close the door on vanity; they shut out lust and pride,
Like fairest angels, wandering forever at our side;
To every soul of earth they give a seraph's shining wings,
And far above the gates of morn, she soars aloft and sings.

Thoughts come like blazing comets, 'thwart the gloomy ev'ning sky,
 And wonder-stricken millions look with terror upon high;
 They dread lest ev'ry fabric on this God-made earth should fall,
 Lest comet so portentous should destroy and ruin all.
 But thoughts, too, have their orbit, all eccentric though they look,
 No waver in their burning track, unwritten in the book.

Thoughts come like Spanish galleons, with treasures o'er the sea,
 With richest jewels freighted, as a present for the free;
 Each soul is on the tip-toe, when their gallants touch the sky.
 Our hearts with high hopes laden, as those vessels drawing nigh;
 Each noble ship be favored, then, its destined port to win,
 And Heaven's breath safe waft them with their precious cargoes in.

Thoughts come like avalanches from the lofty mountain brow;
 The cedars firm and mighty, with their sturdy branches bow;
 The rocky, moss-grown castles fall,—no turret left unthrown;
 While loud above the thundering, comes superstition's groan;
 All hoary-headed wrongs are swept like feathers on the blast,
 Into oblivion's deepest gulf, where sleeps the worn out past.

Thoughts come like shocks electric from the battery of Truth,
 To strengthen manhood's nerves of steel and fire the pulse of youth;
 They wake to action virtues that have long been left to sleep;
 They stir the soul's calm fountain to its very lowest deep;
 They blast each growing error with their fiery lightning stroke,
 And leave its stricken carcass like a rifted mountain oak.

Thoughts yoke themselves like fiery steeds, and drag the world along:
 Woe to the stumbling blocks that would its onward march prolong!
 Vain; tyrants, despots, slaveocrats, its course ye cannot stay;
 Resistless as the Universe, it moves upon its way.
 Dash on, brave thoughts, in storm or shine, in day or darkest night!
 The goal we're destined yet to reach, is love, and truth, and right.

SABBATH.

Know the birds aught of a favored day? Reveal the twinkling stars its coming? Is there a day in which the rills cease to leap, the sap to mount the forest trees, the grass to grow, the flowers to blow? Morn wakes the world to labor EVERY day; evening ushers in the only Sabbath Nature knows, the breaking of which invariably brings its own punishment.

Night gently draws the curtain o'er the waking world. "The daisies shut up their sleepy red eyes, and the bees and the birds go to rest." Sleep weighs the eyelids down like lead, and with a voice we all can hear, a touch we all can feel, proclaims this is my Sabbath holy. The man or woman who breaks this Sabbath is a sinner—a violator of God's own ordinance; but he who works upon a Sunday in plowing, sowing, reaping, mowing, chopping, or any other noble labor, is a benefactor to his race. Resting when Nature calls for rest, and working when she calls for labor, he lives the true life, nor dreams of devoting one-seventh of his time to idleness because a prophet or a priest hath told him so. The Sunday comes to him as come all other days. Morn lifts the curtain

night let down, and softly wakes the true man from his dreams. A myriad voices call to labor; it were a sin—a violence to himself, to disobey the call. His fruit trees grow; they need his trimming hand; the ripened berries hang; they must needs be gathered; his corn is pushing through the ground its way; the weeds around, require his hoe. Thus Nature says to all: Each day shalt thou labor and do all that thou hast to do, and in the evening shalt thou rest.

Is the seventh day rest then of no value? It may be to the slave, self made or otherwise; if men overwork during the week, it may be an advantage for them to make Sunday a rest day; just as sleeping in the day time may be useful to those who are prevented from sleeping in the night. For him who lives a true life every day, no Sunday Sabbath is needed.

How are God's commands set aside for the foolish teachings of men! Many persons work during the greater part of Saturday night, setting God's Sabbath at defiance that they may keep man's Sunday Sabbath.

Sunday is the priest's market day, in which he deals out his orthodox wares to the unthinking multitude, and tells his false and foolish stories, making God a monster, man a born fiend, and earth the lobby of a bottomless pit—the prison-house of the race, whose jailor is the Father of us all! Sabbath-breaking with him is a deadly sin; and the winds, the waves and thunderbolts of heaven are chartered by his jealous God, to have it in their holy keeping.

Fables absurd, ye're doomed to die;
The tomb gates for each priestly lie.

LEAF FROM AN UNPUBLISHED DICTIONARY.

BY W. D.

GOD, the all-powerful friend of orthodoxy.

GOD'S HOUSE, the place where orthodox people meet to worship.

GOD'S PEOPLE, the orthodox persons who meet in God's house.

GOD'S MINISTERS, the preachers who sell dishes of orthodox talk in God's house.

GOD'S CAUSE, the support of orthodox talk-sellers.

GOD'S WORD, the book from which orthodox ministers take receipts for making orthodox dishes.

GOD'S LOVE, the favorite regard with which God looks on the orthodox, blessing these precious few infinitely beyond their deserts, and cursing all others eternally.

HEAVEN, the good place where orthodox people go, who have attended God's house, been fed by his ministers, read his word and supported his cause.

HELL, the bad place where all other people go to.

RELIGION, something mysterious that orthodox people receive from above, that can be got to-day, lost to-morrow, and found again: a ticket of admission to Heaven, without which no one can see God.

FAITH, an undeterminable something that those understand least who talk most about; that which brings Heaven down; rolling of the soul on the atonement; a believing that your sins are forgiven before they are forgiven, in order to get them forgiven.

DEVIL, a phantom raised by priestly conjurations, which knowledge will, before long, lay forever; the jailor of hell who provides a cell for all, whom want of orthodoxy shuts out of Heaven; a horned, long-tailed, hoofed monster, armed with a three-pronged fork, whose mouth belches forth sulphurous flames, and cut of whose eyes dart lightning. His portrait used to be drawn each Sunday by orthodox priests, but of late this has been sadly neglected, and it seems probable that this monster's death is not far distant.

VEGETARIANISM.

BY L. H. B.

The relation of the Dietetic Question to other reforms is too important to be overlooked by any consistent philosopher. Those who affect to believe that the character of the food taken into the stomach for the sustenance and renovation of the human system, is a matter of little moment, manifest a disposition not altogether creditable to a progressive mind. The effect of the quality and quantity of our food on health is demonstrated nearly every day of our lives. When more is taken than the stomach can manage, the symptoms of indigestion soon appear. So also is the effect of quality observable in the development of the human system. That diet is always best which gives good, firm muscles in connection with the observance of the law of exercise. What that diet is, each individual must be his own judge. That knowledge which is derived from experience is most reliable, when under the direction of knowledge. But owing to general ignorance of physiological law, few persons can make their experience a fair test in dietetics, because it is impossible to avoid all the pernicious habits in which we have been bred and to which nearly all persons we associate with, are addicted.

I would observe that one great need of the Race is spiritual development, as a prerequisite to an improved social condition; vegetarianism is known to be favorable to this design; nor need the spiritual growth be effected to the diminution of bodily health and vigor, as some are wont to believe. I shall only add the following reasons among others that might be given, in support of vegetarianism. I shall consider this subject more in detail at some future time.

1. The vegetable kingdom contains all the elements of man's food, and, therefore, it may be derived directly therefrom.

2. Man's constitution is adapted to cultivating the earth, and subsisting on its fruits.

3. The higher wants of his being require that his physical labor should be limited, to give time to attend to the development of his whole being.

4. The expense of attaining animal food must exclude it in an economical point of view.

5. Flesh-eating is repugnant to the higher faculties, and, consequently, will never obtain in a TRUE society.

5. The destruction of animal life, for food, except under extreme necessity, is a barbarous custom, characteristic of the savage state, which renders the human soul callous, and holds life in low estimate.

6. The true life can have nothing which does not harmonize with man's higher nature, and all its offices will contribute to the growth of the harmonious individual; that whatever relation we may now be placed in, which does not contribute to that end, is an evidence of a rudimental state of existence. (I use the term "harmony" in its usual limited sense.)

7. The manifest tendencies of the Race are toward the higher planes of intellectual and spiritual existence, and whatever hinder their growth in this direction will be set aside; therefore, vegetarianism must ultimately become universal.

8. The objection urged against the views set forth, on the ground of exclusiveness, is impertinent to the subject. The healthy growth of the individual and of society will modify the physical conditions of life, and harmonize them with the spiritual element.—The simple fact that antagonisms would still exist in man's nature, indicate the necessity of eternal progression.

THE MARRIAGE QUESTION.

NOTE.—More than a year since, the following chapters were prepared for the "Type of the Times," and a few of them sent, but rejected as unsuitable for its columns. They do not claim to be a regular essay. Much that is well known or to be found in published works, is intentionally omitted, even to the detriment of system, completeness and the general effect of the series. Any chapter will read out of its connection. As our pages are open to all sides upon this and every other question, no reasonable individual will object to the Social Revolutionist on account of any candid views therein presented, since under such circumstances, the only cause for alarm would be the fact of free discussion. I am impelled to the advocacy of doctrines which some of my good friends may think offensive and mischievous, and I regret to give them pain, but when I have a thought which seems to me important, it is by a necessity of my nature that I utter it. But why not all feel safe with one of old, in the reflection, that if this counsel be of men, it will fail; if of God, it will stand. Neither individual nor group is in league with me, in the publication of what follows. I alone am responsible for what I say, and I hold myself in entire readiness to meet the consequences.

JOHN PATTERSON.

INTRODUCTORY.

These are times that deem nothing too sacred for investigation. Men are desecrating the old shrines, triumphing over broken idols, and fairly notifying the gods that their especial and exclusive supervision is no longer needed. Sacrilegious man! But the mystery and authority of superstition are passing away, the scepter is given to intellect, and the true philosopher is becoming the priest.

The marriage institution is one of these old sacred things;—it is labeled for the strictest scrutiny, and the work of taking it to pieces is fairly begun. This century must investigate it. The question in itself, is one of vital importance. It comes home to the hearts of men and women. It affects the center of life itself; and so deeply involved are the conditions of happiness that none of us can be indifferent.

Less than a year ago I read Nichol's Anthropology. Thought it contained errors, and think so still; but no reading ever set my brain to work like that. The book is daring, original, eminently suggestive, and I could not but THINK; and the more I thought, the more I yielded to the author's views; and where the book stopped, I set up for myself.—The views meantime suggested, I was anxious to write out before Nichol's work on marriage should appear, for I felt in every nerve that Nichols could not but say all I had thought. But other business more urgent and practical, prevented the making of the record; and now I have read the book. Some things which I expected to find there, appeared not; others which I did not look for, are there. The book is less philosophical in its matter, and more racy and popular in its manner, than I had anticipated.

At any given time, the state of one's opinions is influenced by all that he has read, heard, observed, felt, thought. In writing now, I shall be true to myself, investigate as fully and fairly as I can, and adopt such conclusions as seem to me just.

The relation of the sexes is as legitimate a subject of inquiry as any other. The morbid condition of some minds which eschews it, I have some charity for, but no sympathy with. I shall write, therefore, as seems me best, presuming that all my readers are "pure minded."

A PITIABLE SIGHT.—A portly biped, six feet tall or nearly, with progressive ideas in his head and reformatory wishes in his soul, but too cowardly to utter them. Angels and good men weep to see it, but devils laugh!

MY SOUL'S THRALLDOM AND ITS DELIVERANCE. AN AUTOBIOGRAPHY.

BY ANNE DENTON CRIDGE.

I was cradled in orthodoxy,—trained up in what is termed the “nurture and admonition of the Lord,” or “the way we should go,” yet the result, “when he is old he will not depart from it,” has not followed. On the contrary, my former associates would say that I am wandering in the mists of scepticism. I can look back, however, to my childhood, and see the religious impressions and godly training then received. I can trace them to their results, and perceive their crushing, blighting effects upon the soul. “A change has come over the spirit of my dream,” and now I feel that I have found a living faith in exchange for a shadow. The world is full of what are termed “religious experiences,” “memoirs,” “happy deaths,” etc. Something which passes beyond the ecstasies of superstition and is more rational, seems to be needed; hence, I give to the reader of the *Social Revolutionist* a true narrative.

CHAPTER I.

EARLY HISTORY.

How Orthodoxy turned Heaven into Hell:—Solomon vs. Experience and Reason;—Schools vs Health; Cured of Suicide Homeopathically.

Darlington, England, was my birth-place; and there were the scenes of my childhood. My parents were Methodists, and their children received all the advantages of an orthodox education. My mother, however, was never converted—never realized that her sins were forgiven. She met in class as an “earnest seeker,” but she had too much good, strong sense to be duped by her imagination. She could not work herself up to that grand point,—conversion; her nature was not excitable; she was a calm, earnest thinker, with forehead broad and high; her mind had a decided tendency to reason upon, and investigate all subjects; but she had been surrounded by Methodistical influences from birth; had never been out of the pale of the church; hence her growth beyond it, was exceedingly slow.

Father!—yes, I must speak of him. He was a whole-souled Methodist; had “felt his sins forgiven” and “went on his way rejoicing”—rejoicing ever. He never seemed to have so many doubts and fears as most professors of Christianity have. In temperament, he was almost purely nervous, features small, eyes blue and very bright, forehead prominent.

Such were my parents, and oh how I loved them! To my childish fancy, mother was beautiful—nicer than any of the mothers of my playmates. Father's eyes, too, I conceived to be the most brilliant and loving.

Wealth and luxury were not ours, but comfort and peace smiled upon us. Here were all the elements for a HAPPY home. Father and mother well organized, loving each other and their children fondly. There was a canker worm, however, secreted in the shape of orthodoxy.

Recollection carries me to my home, which was pleasantly situated, commanding a distant view of the country. My brother Willy and sister Lizzy are there; again, we wander by the stream; again sail our paper boats. In fancy, I live over the past.

Memory commences with the little prayer my mother taught me. Quickly I learned it; but I had no idea whatever of its import. Free from anxiety or fear, I was merry,

active child. With my brother I rambled o'er the fields, gathering brambles, berries and flowers, or seeking birds' nests, perfectly satisfied to look at, without robbing them.

How I loved to see brother and his playmates at their games! have stood for hours, without any other female child near me. I thought boys' games so much better than ours, and even at that early age, I wished I was a boy. There was a freedom and boldness in all that they did which I admired. Did I inquire why we could not have playthings like boys? the very philosophical(?) answer was given: "because you are girls."

When a very little child, I was sent to school. Our school mistress sat in an arm-chair, and kept at her side a long stick with which she rapt our fingers, if we did not attend to our work. We read four times a day:—the remainder of the time we worked like little machines.

Sometimes my work lay on my lap, for back and chest cried out for rest—rap would come the long stick, rattling over my fingers to spur me on again. Or if very idle, (nature would break out,) we knew the truant's clog would be our portion, or the dunce's cap our head-dress.

Oh, that stern school mistress! How I did sigh for liberty! It came. Listen to these words: "Poor child! how pale she looks! Jane, do not send her to school, for a while, but let her run wild"—my father's words. Had it not been for his common sense in this respect, I should have been a poor specimen of humanity. "Run wild!" yes, I did run wild! How I bless him for those words!

"She will be a dunce, if allowed to run like this; she is quite well now; look at her ruddy face; she must be sent to school," mother would say. Accordingly I was sent; but the sickly face and dull eyes came again, and then father pleaded for me to "run wild." Thus my young school days passed.

Molly P——, our next door neighbor, was a good natured old soul. She would sit Winter evenings, and tell us ghost stories and tales of horror. One oft-repeated story was, that hell was under our house; that there was an old woman, in a red cloak, sitting in an arm-chair, who has been burning in hell from eternity. Though we craved such stuff, yet we trembled exceedingly, and the only reward for her mistaken kindness was, that she had to see us home.

What questions this induced me to ask father about hell, devils, etc. Ever ready to answer, he would tell me the old story about the devil being turned out of heaven, all of which seemed very strange and mysterious, and it filled me with terror. Darkness brought ghosts and hobgoblins. In my dreams, I saw the old fiend with his grizzly head, huge horns, curly tail and cloven feet, with hundreds of imps dancing round him in a circle. In terror I awoke, but so greatly was my imagination excited still, that I saw them at my bedside, or little ones dancing on the table. With the daylight vanished these phantoms, and I was the gayest of the gay.

Every night the "good old book" was brought out, a chapter read and prayer offered by my father. While he was at prayer, I would think over all he had told me about people burning forever in fire and brimstone; then again, about heaven, where the people are singing and praying forever, repeating to myself, "forever! forever!! never an end!!!"—my youthful mind stretching farther and farther with the word "forever." In agony I often wished I could be annihilated. Hell I dreaded; heaven I felt I should tire of; I knew how weary I felt every Sunday while the long sermons were being preached. The idea of a sermon or a prayer without an end was intolerable. What if there were eternal singing? Who could endure it? Never to romp, play, or laugh! How dull! how uninviting! But even such a heaven was better than hell. So I felt when a little child, and so big children feel. Believing they must go either to one place or the other, they content themselves by thinking—better go to heaven than to hell.

Father's business took him very much from home. How we used to watch for his coming! How anxiously inquire how many times we must sleep before his return! His return filled the house with glee. Father is come! greeted him on all sides. How lovingly he would fondle and kiss us! How sweetly smile as he took from his pocket the expected good things, which he never forgot to bring us! Yes, I loved my father, and dearly did he love his "little questioner," as he used to call me. So happily, too, he used to simplify his subjects to suit my capacity. He never became impatient or tired; he would listen to my objections, and try to remove them so lovingly. THEN I loved my father—almost idolized him; but a change came over the scene.

Doubts of his love arose in my mind. There was a cause for this. What was it?—Sanctioned by the authority of Solomon, the whip, the rod and the strap made their appearance.

Having a very severe headache one Sunday afternoon, father said I had better go to Sunday School. Willy started without me; I felt lonely, soon fancied myself better, and started. Had gone but half the distance, when I felt a heavy hand on my shoulder, and in an instant was turned round. I looked up—it was father; not a word was spoken; he looked calm and stern. I felt I had done wrong; knew father was grieved; so my feelings were anything but pleasant.

Then came the first flogging. On a Sunday, too! Shall I ever forget that first whipping? Never! Young as I was, recollection yet recalls every incident in connection with it. I see father with his birch rod; I hear his words:—"Anne, I must whip thee for this. Thee has disobeyed thy parents, and in so doing, sinned against God. God only loves good children—OBEDIENT children. I don't like to whip thee, but it is my duty.—God tells us if we 'spare the rod, we spoil the child.' I want thee to be good, therefore, I use the rod."

How my heart ached! "How can father love me? He does not," I said to myself.—I felt humbled, degraded; was afraid to look in father's face. 'Twas long before I regained my former confidence, if ever. I don't know why father did not thus punish us when we were younger; perhaps he thought we could not understand or appreciate it fully. Now we were governed by fear entirely;—we must not do this, that, or the other, or we must be chastised.

Though mother could not play the tyrant, she seemed to think it quite right for father to do so. All our misdemeanors were remembered, told to father on his return from journeys, and the requisite chastisements inflicted.

I will relate one instance that left a deep scar on my spirit as well as upon my body.—I took some black silk and muslin from a trunk belonging to mother, to make doll clothes. I was discovered and reported to father. When I was in bed and asleep, they came to my room; mother held the candle while father took me out of bed. I awoke to see and feel the cruel lash of the leather taws on my naked back. Oh! slavery reigns even around our own hearths.

At first I felt crushed; thought father cruel, but that I really was a wicked child, and would never go to heaven, but must burn forever in hell. It seemed to change my whole nature; before, I was a merry CHILD; life was one joyous round; now I was thoughtful and unhappy. Oh, to die! Often, yes, often I thought of leaving this comfortless life, and wished I could get a rope over a beam in the stable. But then hell would be my portion, I thought, and so I was content to live on.

Hell was of some use for once, on the Homeopathic principle of "similia similibus curantur." Orthodoxy thus partially cured a disease of its own making. Too frequently, however, the remedy proves impotent, when the disease has taken deep root; and suicide or the lunatic asylum becomes the doom of the unfortunate believer in endless misery.

I am now surprised that I did not become a poor nervous shadow of a woman. Nature, however, has her remedies always at hand, and she does the best she can. She could not remove the destructive influences by which I was surrounded, therefore, she partly paralyzed them, and prevented me from becoming a broken-spirited, 'useless being,' by energetically arousing the organs of combativeness and destructiveness in self defense against the monstrous outrages to which I was subjected by my father.

He whom I loved: yes, my own father—he who had been the idol of my soul, I now almost (shall I write the word? yes,) hated. I became impertinent and daring. Though compelled to promise that I would not do a certain deed again, each time I was flogged, yet I would not yield until pain compelled me to. When alone, I repeated to myself, in a low voice, all the oaths I could think of, though I never used profane language, or thought of it at any other time. (My brother says he did the same.) "I will do it again the first chance," I would say; "I never will be conquered." Faithfully I kept my promise, and as faithfully father gave me My reward. On such an occasion after father had given his old authority, "spare the rod and spoil the child," I answered: "Yes, and the bible says something else." "Well, what is it?" asked father. "Parents, provoke not your children to wrath;—now, that is just what you are doing with me." He smiled, said nothing, but that time I escaped.

What did our house become? To me, the house of mourning. Mother has often told me, that before the rod was introduced, she and father lived in love and peace; never had any hard feelings toward each other, but that afterward the spirit of discord came.

My slavery waxed greater as I increased in years; my lips could not be sealed. I protested earnestly against the treatment I received; consequently, I was flogged for my saucy tongue—flogged for what flogging had caused.

Had it not been for father's religious opinions and the notions of duty which grew out of them, his conduct in this respect, would have been very different. He was naturally kind and affectionate, and his love for his children strong and deep.

Thus worked the Solomonian rule in our family—"spare the rod and spoil the child." Yet this doctrine is recognized by our orthodox friends, as well as by a host of bishops, ministers and orthodox members generally, as the Word of God!

INQUIRIES MADE.

As to the matter of inquiry, we shall set the example.

1. The writer has heard hundreds of sermons and exhortations, but never yet knew the following passage to be taken as a text, or illustrated in any way. Acts iv: 31—35.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made to every man according as he had need."

Can any one of our preachers or their followers tell us why a record, seemingly so important, is so generally overlooked?

2. Was not this proceeding on the part of the apostles, rather revolutionary?

3. There is a group of reformers who were known for a while by those amongst whom they lived, as "infidels;" and as a matter of course, they were considerably maligned;—but it was not till they resolved themselves into a "community" that popular censure and social excommunication were fully visited upon them. Rejecting the plenary inspiration of the Bible and holding the government of the Universe to be by general law, were bad; but renouncing the selfish, exclusive use and control of property, to adopt the brotherhood of interests, was a great deal worse. Now, can any member of the church, professing, as he does, to accept the apostles as his teachers and exemplars, tell us wherein consists the heinous offense of brethren uniting their property and making common work of the struggle for life, as this group has done, and for which it is persecuted?

4. The group in question departs from the discordant isolation of modern Christianity without going so far as to the ultra communism of these early Christians, and yet the sin in this respect, of said group, is reckoned to be great and much deplored by their sectarian friends. Now, can any one tell how great the offense against God and man would have been, if the group had adopted the community in all things, as here recorded in the Acts of the Apostles, to have been done by Peter and his brethren?

We shall be at some pains to bring these queries before such as ought to answer them, and we hope they will do so for our benefit and that of our readers. As the querist now looks at these things, his answer would be a very brief one; and he may yet give it, but wishes first to hear from some one or more of that class, whose seemingly unaccountable ostracism of the social group, has been the occasion of presenting these difficulties.

INQUIRY INVITED.—"REFORMING FROM."

Queries upon any subject, if accompanied by the evidence of having proceeded from a candid and thinking mind, will be carefully considered by some one connected with the Revolutionist. Earnest seekers for the right, may assist each other, and should do so.—Those who assume to know all truth now, are just right themselves, always have been, and always intend to be; those who can set aside the claims of a revolutionary truth and settle the matter with their own consciences by a superb sneer;—why, such can hardly learn any more of God's Universe and its government. Few of those will read our journal. They sometimes hear; and one observes:—

"You want us to reform, do you?"

"Yes."

"Well, what do you want us to reform from?"

"I admit, my friend, that the idea of searching after the right way, doing as well as we know, and better as we grow wiser, does imply that there are some things for us to learn and some to "reform from."

"Well, what are they? that's what I would like to know."

"You acknowledge, don't you, that there is much misery in the world? In no individual is happiness unalloyed. Now, we hold that if all knew the right and did it, the great cause of human suffering would be removed. It is in ignorance of the truth that wrong is lived and pain suffered.

"The land speculator cheats the people out of a foothold upon God's earth; deprives them of their independent homes; makes the many dependent upon one, and lays the basis for misery in splendor, and misery in rags.—The inebriate makes a beast of himself and turns his household into a den of squalid wretchedness.—The slaveholder retains the

human chattel in degradation, and in the act, debases himself and family.—And then there are slave wives and slave husbands, and the relationship is a mutual wrong to each other and to their offspring. Negro slavery and marriage slavery are held by their abettors to be very sacred institutions; and they are thus held in consequence of a lurking consciousness that the institutions are false and will not bear the test of scrutiny, and hence it is made a great crime to call their sacredness in question. Impelled by the instinct of self-preservation, therefore would they blast the liberty of speech, which, in one case, they punish with imprisonment or death, and in the other with social ostracism. We have hireling slaves—bondmen, by the necessity of social wrong, and whatever their seeming freedom, they are too generally crushed to earth and have not the power to rise. We have a system of organized isolation and antagonism of human interests, supported by law and public opinion. In commercial and industrial pursuits, one class is preying upon another—each is seeking to overreach his neighbor, and there is much of a general Ishmaelism, in which the hand of every man is against his fellow. We are not brethren as we should be; seldom so, but at our social and religious meetings. We are not one as the early brethren were, with a community of effort, for the means of life and full fraternity in the enjoyment of all things. We unite too little in well directed effort for general good. The Race is one, and it is impossible for one individual to advance greatly beyond his fellows. There is a necessary fraternity in the penalties of wrong doing as well as in the rewards of well doing. In the matters of health, one may suffer for the sin of another. Sluggish streams, stagnant marshes and undrained soils, generate infectious poisons, the cause of which there is not individual intelligence and cooperative effort sufficient to remove. Filth accumulates in cities, the debauchee contracts disease in the midnight revel; and thus originate contagion and death for many. In the everyday habits of life—in eating, drinking, sleeping, dressing, airing and working, we violate the laws of health and get sick. We think that we have made God angry with us, and in a sense we have,—pity we don't know how and why.—We entertain dreadful notions, too, of the Ruler of the Universe, and we ought to get rid of them as speedily as possible, for they make us unhappy. A Deity that would bring men into existence, foreseeing that the Race would incur the penalty of death, and all but a few, suffer eternal agony in the flames of hell, is a monster of cruelty, which nobody ought to believe in, and the day is coming when nobody will."

The querist heard but understood not, and went off muttering: "Licentious infidel, you will have your part in the lake that burneth with fire and brimstone!"

PRACTICAL SOCIALISM.

CERESCO, Wis., Oct. 3, 1855.

FIEND PATTERSON:—I venture thus familiarly to address you, because, judging from a letter received by my friend, Mr. Cook, and a prospectus therein,—I believe you to be a practical reformer, on the most liberal basis, and, consequently, a friend to humanity.—I have long desired to see such a journal established, as the one described by you, by and through which mind may interchange its deepest thoughts with kindred minds, without having first to ask, will the editor dare to insert it for fear of a loss of patronage?

It is most unfortunate that the leading minds of society should be dependent on their writings or teachings for a living. Newly discovered truths pertaining to human progression and development are ever deemed unpopular, and the discoverer, if not self reliant, has to "hide his light under a bushel," or starve.

And now, notwithstanding you have "answered acres of letters," I must ask you to answer one more: but first, that my questions may be distinctly understood, I will endeavor to define my position. I have no hope of any permanent and soul-satisfying success for any social experiment that is not founded on the broad basis of religious, political, social and affectional freedom, the last not least but greatest, and the true basis of all other kinds of freedom; for if we are not owners of ourselves, but are claimed by another with the customs and usages of society, and the law and its myrmidons to enforce the claim,—what freedom have we? The legalized marriage institution is directly antagonistic to individual freedom, and those who submit to its yoke, can, at best, but be FREE IN PAIRS.

This basis is so repulsive to the strongest prejudices and deepest feelings of the masses, that I have little hopes of success for any social experiment which may be attempted in the midst of, or near so-called civilization; for if we suppose that the adults connected with such an experiment, are able to bear the persecution,—legal, mob and scandalous—which would be heaped upon them, and still live in freedom (which is to suppose more than I have yet seen realized, or soon hope to,) still the children—the rising generation—(on whom, as a Socialist, I base my strongest hopes for the practical regeneration of humanity,) cannot bear it, and if our hopes of salvation for future generations are based on our ability to surround our children with more truthful and virtuous influences; how will those hopes be blighted, when we find that in consequence of their necessary and unavoidable mingling with the discordant elements around them, they are made, by the operation of the most potent tyrant, public opinion, to be ashamed of us? Their affections are alienated from us, and we find that our greatest enemies are those of our own household. Such, philosophically (and practically as far, at least, as my experience has proved) is the necessary result of attempting association on a liberal basis, in the midst of civilization, and ever will be until we can, at least, and from the commencement, successfully compete with our surroundings, in the attractiveness as well as the intrinsic value of our educational and social arrangements, and, in fact, in every department of life. This can not be done without a large capital, and the rich man cannot "enter the kingdom of heaven," for the very powers and faculties of mind which enabled him to become rich, effectually control the desire or willingness to make such use of riches. Better, then, to go outside of civilization, and out of the influence of such antagonistic surroundings, and, commencing on a true basis, teach our children the inestimable value of freedom—the daughter of philosophy and mother of purity.

THOS. P. WRIGHT.

REMARKS.—There are points in this letter, and it is such as we like to publish. It is suggestive, and while we read, we are compelled to think.—But I am not in favor of hiding our city in the wilderness; I would build it right on the hill-tops of civilization, that all the world may see. Mobbish conservatism may throw hinderances in the way, and attempt to pull down as we build up; but persevering, working builders—self-centered men and women, with a consciousness of unswerving rectitude and a just estimate of themselves, will eventually challenge respect and overcome all opposition. Even the Perfectionists, so very heretical and bearing the taint of fanaticism, though persecuted at first, are now undisturbed in the midst of Ishmaelism.—If the one-tenth of those who talk Socialism would unite in groups and communities of groups, there might soon be a brilliant page in the history of social progress. The trouble is, that property and labor, the means and energies of social realization, are not made available, but life and its opportunities frittered away, idly longing for, and talking about the "good time coming." We must work as well as pray, or we shall never hear the glad song of humanitarian triumph.—If we go outside of civilization, we remove ourselves from those latent elements of social progress upon which we should act, and at the same time subject ourselves to the hardships and privations of pioneer life, one tendency of which would be to estrange our youth and send them back to

the "flesh-pots of Egypt." I have faith in the human heart, and believe if we train up a child in the way he should go, he will not depart from it. Harmonial life in the Brotherhood would exert an educational charm over the young, from which they could not escape. The intelligent cooperation of a mere faction of professed Socialists, in an ordinary locality, would secure almost at once, greater advantages of use and attraction for old and young, than obtain generally in civilization. When will there be a concurrence of social endeavor resulting in the conditions of integral life? Whether in the midst of civilization or beyond it, let us have fraternal action—intelligent, well-directed, persevering, conquering effort!

BOOKS FOR THOSE WHO DARE TO THINK,

PUBLISHED BY C. BLANCHARD, NO. 76 NASSAU STREET, NEW YORK.

COMTE'S POSITIVE PHILOSOPHY; elegant 8vo., pp. 838, with steel portrait. \$3.

STRAUSS; THE LIFE OF JESUS CRITICALLY EXAMINED; elegant 8vo., pp. 901, \$3.50; do 2 vols., \$4.50; do in seven Nos. at 50 cents each.

FEUERBACH'S ESSENCE OF CHRISTIANITY; 12mo., pp. 444, \$1, 25.

"The most powerful materialistic work ever written."

HOWITT'S HISTORY OF PRIESTCRAFT in all Ages and Nations. 75 cts.

THE CREED OF CHRISTENDOM; its Foundations and Superstructure. By WM. RATHBONE GREG. Thick 12mo., \$1.25. "It completely annihilates superstition without arousing its venom."

DISCUSSION ON THE OBLIGATION OF THE SABBATH, between Rev. J. N. Brown, D. D., and Wm. B. Taylor; 75 cts. or 38 cts. in paper cover.



MARY WOLLSTONECRAFT'S VINDICATION OF THE RIGHTS OF WOMAN, with Strictures on Political and Moral subjects. Elegant 12mo, 75 cts.

VESTIGES OF CIVILIZATION; or, Ætiology of History, Religious, Æsthetical, Political and Philosophical. 12mo., \$1.25 cts.

WHO WAS JESUS CHRIST? 10 cts.

THE CONFESSIONS OF J. J. ROUSSEAU. A new translation; a neat, elegant 12mo volume, \$1.25.

THE DEVIL'S PULPIT; or, Astro-Theological Sermons of the Rev. Robert Taylor, (Some of which were published in the "Beacon.") Elegant thick 12mo, \$1.25.

 All the above sent by mail, postage free. 

BLANCHARD'S QUARTERLY BULLETIN TO THE THINKING PUBLIC; 24 pages, 12mo; price, for 100 copies, \$1.25; for 50 do, 75 cts; for 25 do, 40 cts; single copies, 2 cts.; by mail, 6 cts. Postage on Quantities, one cent each. C. BLANCHARD, Publisher, No. 76 Nassau st. New York.

C. BLANCHARD HAS ALSO IN PRESS:

NEW RESEARCHES ON ANCIENT HISTORY; embracing an examination of the History of the Jews until the Captivity of Babylon; and showing the origin of the Mosaic Legends concerning the Creation, Fall of Man, Flood and Confusion of Languages, by C. F. C. Volney, Count and Peer of France, author of the "Ruins, or Meditation on the Revolution of Empires," etc., etc. Handsome 12mo, muslin, \$1.25.

THE NEW CRISIS; or our Deliverance from Priestly Fraud, Political Charlatany and Popular Despotism; price 13 cts.

A BOOK FOR THE TIMES. SOCIAL PHYSICS. An Extract from the Positive Philosophy of Auguste Comte; 8vo, paper cover; price 30 cents. Comte "fully sees the cause of our intellectual anarchy, and also sees the cure."—LEWIS' BIOG. HISP. OF PHI.

LECTURES ON FREE MASONRY. By the Rev. Robert Taylor, author of "The Devil's Pulpit," "Diegesis," etc., 12mo, paper cover. Price, 25 cts.

LIST OF BOOKS.

THE FOLLOWING WORKS, AT THE OFFICE OF THE SOCIAL REVOLUTIONIST, MAY BE ORDERED BY WHOLESALE OR RETAIL.

CHARLES HOPEWELL; OR SOCIETY AS IT IS AND AS IT SHOULD BE.

By JOHN PATTERSON. An Exposition of the Evils of existing Society, and a careful Investigation of the Cardinal Principles and Practical Details by which the Societary Conditions of an advanced Humanity may be instituted. It discusses the Nature of the Individual Mind in reference to its Origin, its Education and its Future, and considers the quality and uses of the Property Instinct and the Theoretical and Practical Relations of Labor and Capital, together with the Law of Distributive Justice, by the observance of which, Fraternity, Harmony and a just individualism would be secured to all. Pp. 300. Price, 50 cts. per copy, paper cover; muslin, 75 cts.; postage pre-paid. A very large discount is allowed to those who purchase by the quantity.

"I have been a reader of all the Philosophical and liberal works that have come within my reach, for some time; but I will say that the six and seven chapters of Charles Hopewell contains the best philosophy in the least space of anything that I have ever seen. I do wish there was a copy of that work in every house, throughout the land."—G. T. Rockford, Ill.

"I am pleased with the plan and execution of the work. It evinces a thorough investigation of the Social Systems already promulgated, and an extensive knowledge of the difficulties to be obviated, and the reasons of those difficulties. The subject is one of such a peculiar character as to require more than ordinary boldness and ingenuity to present it in a popular dress. The work is admirably adapted to prepare minds for natural liberty. After all, this is the work of this age. We need preparation. A few minds are ready, and a part of these are restrained in durance vile."—J. B. W., Moundsville, Va.


"Thinking persons who see that present claims on property lie at the base of our anti-social relations, should read and consider it for the simple, clear and important truths which are more distinctly brought into view than I have seen them elsewhere."—AMOS GILEERT.

"The principles developed in your admirable work meet the yearning of my truest, highest, noblest nature—a want which I have long felt, but which I then first found explained."—J. M., La Moille, Ill.

"Although I have been a student of Socialism for fifteen years, I have never met with any work which presented the communal doctrine in such a clear and lucid manner, and at the same time so attractive, with the objections so well considered and answered."—W. B. P., Toronto, C. W.

POEMS FOR REFORMERS. By WILLIAM DENTON. This is the title of a new Work just published; consisting principally of Poems of a Reformatory character, suited to the wants of the Progressive Minds of the Age. Price, 50 cts. per copy; postage 6 cts. Address DAYTON, Ohio.

COMMON SENSE THOUGHTS ON THE BIBLE. By WILLIAM DENTON. A synopsis of Facts and Arguments disproving the Divine Inspiration of the Bible. It is a pamphlet that Reformers should circulate to supply the place of such Theological rubbish as the American Tract Society is issuing. Price, 12 cts. per copy, post-paid. Address Dayton, Ohio.

SOCIAL REVOLUTIONIST; a Medium for the Free Discussion of General Principles and Practical Measures pertaining to Human Progress and General Well-Being. Edited by JOHN PATTERSON and WM. DENTON. It is the ambition of its Editors and Contributors to make it the BRAVEST and most RADICAL Journal in the world. Published at one dollar a year, single subscription; or five copies for four dollars.  Address Rising Star, Greenville, Darke Co. Ohio.

*** Most Reform books can be ordered through us at advertised prices. All letters should be directed to
RISING STAR, Greenville, Darke Co. Ohio.

SOCIAL DEMOCRACY;

A SOCIETY RECOGNIZING THE PRINCIPLES OF MUTUAL TOLERATION.

If such as accept the abnegation of Sectism will send their names and post office address, with a few postage stamps, at their option, to defray expenses, we propose to print a list of the same and send it to each one. Let it be distinctly understood that this project has no ulterior purpose which does not appear on its face. Its only object is to enable the most liberal minds to become acquainted with each other. The list of names will be given that each may make the most of it in his own way.

The list will appear when a sufficient number of names have been received. Address, JOHN PATTERSON, Greenville, Darke County, Ohio.

PSYCHOMETRY.

Mrs. ANNE DENTON CRIDGE will give Psychometric delineations of Character with a degree of accuracy far surpassing that of the most skillful Phrenologist, on receipt of a letter or portion of one, written by the person whose character is described. In order to ensure the right person's character being given, the letter should not have been lying with other letters, or long carried in any one's pocket. A letter recently written, is best for the purpose. Terms \$1. Address, Cincinnati, O.

LECTURING.

WILLIAM DENTON is prepared to lecture on Religious Reform, the Bible, Temperance, Slavery—Mental, Social and Chattel—Woman's Rights, Education, Phonotopy, Spiritualism, etc. Any one wishing to secure his services, can direct to him at Dayton, Ohio.